

فضائل لليلة النصف من شعبان

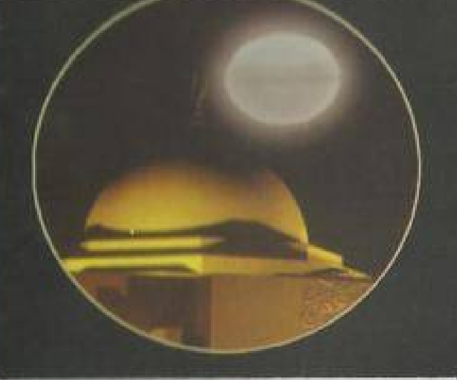
VIRTUES OF THE NIGHT OF THE 15TH OF SHA'BAN

by:
Allama Al-Muhaddith Abdul Hafiz
Malik Abdul Haqq Makki

Jointly Published By:
MADRASAH ARABIA ISLAMIA
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Virtues

of the Night
of the 15th of
Sha'ban

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By:
Allamah Al-Muhaddith 'Abdul-Hafiz
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بسم الله الرحمن الرحيم

Foreword

All praises are due to Allâh ﷻ. We praise Him, seek help from Him, seek guidance from Him, seek forgiveness from Him, bring faith (Îmân) upon Him, place our reliance upon Him and seek protection with Allâh ﷻ from the evils of our souls and from our evil deeds. He, whom Allâh ﷻ guides, none can cause to go astray and he, whom Allâh ﷻ has lead astray none can be his guide. We bear witness that there is non worthy of worship besides Allâh ﷻ, He is alone and has no partner and we bear witness that our Master Muhammad ﷺ is His Servant and Messenger. May Allâh's ﷻ mercy, blessings and abundant peace descend upon Him, His family, His companions, His wives and upon all His followers.

One of the young 'Ulamâ of Britain - the honourable Sheikh Salîm Dhôrât, a graduate of Dârul 'Ulûm Islâmiyyah in Bury (Britain), who is very active in Islâmic-related affairs and is highly appreciated especially amongst the youth, enquired from me during the year 1419 A.H. with regards to the narrations concerning the night of the 15th of Sha'bân and should a Muslim give importance to its *'ibâdat* (worship) and its fast.

Thus, with the help of Allâh ﷻ, I gathered all the *riwâyât* (narrations) pertaining to its virtues, compiled it in a book, sent a copy to him, and distributed other copies to friends and colleagues.

During the beginning of Rajab (1420 A.H.), some 'Ulamâ, especially some responsible brothers of *Muassasah Khalîl Islâmiyyah* (Pakistan) advised me to review this booklet, complete any deficiencies and prepare it for publication so that its benefit may be widespread.

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I was unable to respond to this request due to my preoccupation with the reviewing and editing of the *kitâb*-

الكنـز المتواري في معادن لامع الدراري و صحيح البخاري

This is a very extensive and sublime commentary of Sahîh Bukhârî, which will Inshâ-Allâh occupy approximately 25 volumes. It is a compilation of our Honoured Shaikh, Shaikhul-Hadîth 'Allâmah Muhammad Zakariyyâ Khândhelawî *rahmatullâhi 'alaih.*

Allâh ﷻ granted me the *taufîq* (ability) of completing that task during the beginning of Sha'bân. With the grace and mercy of Allâh ﷻ, I was able to complete this booklet on the 5th of Sha'bân 1420 A.H. Through the *taufîq* of Allâh ﷻ, in a short space of time, I was able to compile some valuable material from the Ahâdîth, narrations of the Sahâbah ؓ as well as the views of the 'Ulamâ. It will prove sufficient for those who follow the truth. We beg Allâh's ﷻ guidance for those who are obstinate. There is no power or might except that which comes from Allâh ﷻ.

I have hope in Allâh ﷻ that He will accept this humble effort in expounding the truth; that He makes it sincere for His Noble Being and makes it a means of attaining His proximity. Similarly, it gives me great pleasure to inform all Muslim brothers that no copyright is attached to this booklet. Anyone wishing to reprint this booklet may do so and is at liberty to either distribute it freely or attach a price to it. The only request I have is that he reprints it correctly and that he remembers my parents, spiritual elders and myself in his pious supplications.

Allâh ﷻ is sufficient for us and the best to whom we entrust our affairs. May Allâh ﷻ descend His mercies, abundant peace and blessings upon our Master Muhammad ﷺ, His family and upon all His Companions ؓ. All praises are due to Allâh ﷻ in the beginning and at the end.

'Abdul-Hafîz Malik 'Abdul-Haqq Makkî
Makkah Mukarramah
05.08.1420 A.H.

بسم الله الرحمن الرحيم

All praises are due to Allâh ﷻ alone and may His peace and salutations descend upon him, whom there is no Nabî after and upon his family, companions, wives and upon all his followers.

Thereafter: *Taufîq* (ability) comes from Allâh ﷻ and from Him does assistance emanate. I *(Moulânâ Makkî)* say, asking of Him, The most Generous, The most Noble, The Guide, that He projects the truth to all of us as the truth and grants us the ability to follow it and that He projects falsehood to us as falsehood and grants us the ability to abstain from it and that He rectifies our errors and grants us sincerity, *taqwâ*[1], and acceptance in front of Him through His grace and mercy. *(Âmîn)*:

I have gathered many sound and authentic narrations of the rightly guided Nabî ﷺ pertaining to the month of Sha'bân with regards to the importance of its fasts and the *'ibâdât* of its days and nights. By way of example, I will mention a few here:

➢ **Hâfiz Mundhirî mentions the following Hadîth in *Targîb wat Tarhîb*:**
Sayyidah 'Âishâ Siddîqah *radiyallâhu 'anhâ* said, 'Rasûlullâh ﷺ used to fast (continuously) that we used to say; He will not abstain from fasting. He used to abstain (at other times) from fasting that we used to say; He will not fast anymore. I never saw Rasûlullâh ﷺ completing a full month of fasting except for the month of Ramadân. I never saw Him fasting as much as I used to see Him doing during the month of Sha'bân.

(رواه البخاري ومسلم و أبو داؤد)

[1] Fear of Allâh ﷻ - *translator.*

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➢ **Imâm Tirmidhî *rahmatullâhi 'alaih* narrates the following Hadîth, with *his* chain of narrators, in his *Jâmi'*:**
Umme Salmah *radiyallâhu 'anhâ* said, 'I never saw Rasûlullâh ﷺ fast two months consecutively except for Sha'bân and Ramadân'.
Abû 'Îsâ (Imâm Tirmidhî) says, 'The Hadîth of Umme Salmah *radiyallâhu 'anhâ* is a *Hasan Hadîth* [2]. This Hadîth has also being narrated from Umme Salmah, who narrates from "Âishah *radiyallâhu 'anhâ* who says, 'I never saw Rasûlullâh ﷺ fast as much as He used to fast during the month of Sha'bân. With the exception of a few days, He fasted the entire month. In fact, he used to fast the entire month'.

Ibnul Mubârak *rahmatullâhi 'alaih* has commented upon this Hadîth in the following manner:
In the speech of the Arabs, it is permissible to say that 'a person has fasted *the entire month*' if he *only* fasted a major portion of it. It is commonly said, 'A certain person stood up the *entire night*'. It is possible that he may have partaken of supper and was occupied in some other tasks as well during the course of the night. It seems that Ibnul Mubârak has regarded both these Ahâdith to be in total conformity to each other. He says, 'The meaning of this Hadîth is that He used to fast a *major portion* of this month'. End of the speech of Imâm Tirmidhî *rahmatullâhi 'alaih*.

➢ **Hâfiz Mundhirî also mentions the following Hadîth in *Targîb wa Tarhîb*:**
Usâmah bin Zaid ﷺ says, 'I enquired, O! Rasûlullâh ﷺ I do not notice you fasting in other months as I see you fast in Sha'bân?' He replied, 'This is a month, in which many people are heedless. It occurs between Rajab and

[2] Hasan – a Hadîth whose chain of narration is sound. No accusation has been levelled against any narrator neither has this Hadîth been narrated from only one source – *Translator*.

Ramadân. This is a month in which the *'amâl* (deeds) are raised up to Allâh ﷻ. I desire that my *'amâl* be raised up whilst I am fasting'. Narrated by *Nasaî*. End of quote. I *(Moulânâ Makkî)* say, 'Imâm Ahmed bin Hambal has also narrated this Hadîth in his *Musnad*.

➢ **Hâfiz Mundhirî also mentions in *Targîb wat Tarhîb*:**
Ummul Mu'minîn "Âishah *radiyallâhu 'anhâ* narrates that Nabî ﷺ used to fast during the entire month of Sha'bân. She enquired, 'O! Rasûl of Allâh, is Sha'bân the most beloved month unto you for fasting?' He replied, 'During this month, Allâh ﷻ records the names of all those people who will die during that year. I love that my death comes to me whilst I am fasting'.
Narrated by Abû Ya'lâ alone. His *sanad* (chain of narration) is sound.

➢ **Imâm Suyûtî *rahmatullâhi 'alaih* mentions in *Durrul Manthûr*:**
Khatîb and Ibn Najjâr narrate that 'Âishah *radiyallâhu 'anhâ* said, 'Rasûlullâh ﷺ used to fast during the entire month of Sha'bân, to such an extent that He used to join it to the month of Ramadân. With the exception of Sha'ban, He never fasted for a complete month. I enquired, 'O! Rasûlullâh ﷺ, is Sha'bân the most beloved month unto you for fasting?' He replied, 'Yes, O! "Âishah, No soul dies during any year except that his appointed time is recorded in Sha'bân. Therefore, I love that my appointed time be recorded whilst I am occupied in the worship of my Rabb and whilst I am involved in good deeds'.

The words of Ibn Najjâr are: 'O! 'Âishah, verily the angel of death records, during this month, the names of those whom he is going to seize. I do not love that my name be transcribed except whilst I am fasting'.

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- **Imâm Suyûti *rahmatullâhi alaih* mentions in *Durrul Manthûr*:**
  Ibn Mardawiyyah and Ibn 'Asâkir narrate from "Âishah *radiyallâhu 'anhâ*, who says, 'Rasûlullâh ﷺ never fasted as much as He used to fast during the month of Sha'bân. This was because the souls of the living are transcribed amongst the (list of the) dead. A man sometimes prepares for marriage whilst his name has been raised amongst the dead. Another intends to perform Hajj whilst his name has been raised amongst the dead'.

There is no doubt that the night as well as the day of the 15th of Sha'bân are included in the generality of these Ahâdith and others similar to them. Therefore, Rasûlullâh ﷺ has not prohibited the *'ibâdat* of this night or the fast of this day. Yes, there is evidence from Rasûlullâh ﷺ where he (ﷺ) has prohibited fasting after the 15th of Sha'bân. Some 'Ulamâ have interpreted this Hadîth (differently) and have discarded it based upon other authentic Ahâdîth. Nevertheless, there is no conclusive prohibition concerning the fast of the 15th of Sha'bân itself. In fact, the 15th of Sha'bân forms part of the *Ayyâm Bîd*[3]. It is *mustahab* to fast during these days as Rasûlullâh ﷺ has encouraged it.

Ahâdîth regarding the 15th of Sha'bân itself

I have also compiled a few Mubârak Ahâdith pertaining to the virtues of the night of the 15th of Sha'bân and the fast of the following day. Thus, the emphasis upon the adherence to good deeds during this night and the fast of this day only increases.

Initially, we will mention, through the grace and *taufiq* of Allâh ﷻ, those Ahâdith related to this discussion. Thereafter,

[3] *Ayyâm Bîd* - 13th, 14th and 15th of every Islâmic month – *Translator.*

we will mention some narrations of the *Salaf* (pious predecessors) i.e. the Sahâbah ؓ, Tâbi'în and Tab-tâbi'în *rahmatullâhi 'alaihim*, as well as the views of the 'Ulamâ.

1. **Hâfiz Mundhirî mentions the following Hadîth in *Targîb wa Tarhîb*:** Mu'âz ؓ narrates that Rasûlullâh ﷺ said, 'Allâh ﷻ looks with special mercy towards the entire creation during the night of the 15th of Sha'bân and forgives all his servants with the exception of a *mushrik* (polytheist) and a person harbouring enmity (towards others)'.

   Hâfiz Mundhirî says, 'Tabrânî as well as Ibn Hibbân in his *Sahîh* have narrated this Hadîth. End of quotation.

   I *(Moulânâ Makkî)* say, 'Imâm Sûyûtî has also narrated this Hadîth in *Durre Manthûr*. Hâfiz Haithamî after mentioning this Hadith in *Majma'uz Zawâid (vol.8 pg.65)* says, 'Tabrânî has narrated it in *Kabîr* and *Awsat* and the chain of narrators are *Sahîh* (sound and authentic)'.

2. **Hâfiz Mundhirî also narrates in *Targîb wa Tarhîb*:** Imâm Ahmed narrates from 'Abdullâh ibn 'Amr ؓ that Rasûlullâh ﷺ said, 'Allâh ﷻ looks towards His creation with special mercy during the 15th night of Sha'bân and forgives all His servants with the exception of two (persons); a person who harbours hatred and a murderer'.

   I *(Moulânâ Makkî)* say, Hâfiz ibn Rajab Hambalî has also mentioned it in *Latâiful Ma'ârif*. The footnote commentator, Sûwâs, says, 'The reference of this Hadîth is *Musnad Ahmad (vol.2 pg.176)* and the chain of narration is authentic'. End of quotation. I *(Moulânâ Makkî)* say, Hâfiz Haithamî, after mentioning this Hadith in *Majma'uz Zawâ-id (vol.8 pg.65)* says, Ahmad has narrated it. However, Ibn Lahî-ah, who is regarded as *Layyinul Hadîth (lax in his narration of Hadîth)* appears in the chain of narration. The other narrators are all

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Thiqât (sound)'. End of quotation. I *(Moulânâ Makkî)* say, Albânî has also narrated this Hadîth in *Silsilatul Ahâdith Sahihah (vol.3)*. After discussing the chain of narration and the views of the 'Ulamâ, he concludes in the following manner, 'Therefore this Hadîth is *Hasan*'. End of quote.

3. **Hâfiz Ibn Rajab Hambalî mentions in *Latâiful Ma-ârif*:** Ibn Mâjah has narrated from Abû Mûsâ ✽ that Rasûlullâh ✽ said; 'Verily Allâh ✽ focuses His attention (towards His creation) during the night of the 15th of Sha'bân and forgives His entire creation except for a *mushrik* (polytheist) and a person who holds enmity'.

   The commentator Yâsîn Sûwâs mentions in the footnote: (1390) - Chapter on *Iqâmatus Salât*, section on 'what has been narrated concerning the 15th night of Sha'bân'. Albânî has also mentioned it in Sahîh ibn Mâjah *(vol.1 pg. 233)*. End of quote.

   I *(Moulânâ Makkî)* say, Imâm Sûyûtî has also mentioned it in *Durr* and commented, Baihaqî has also narrated it from Abû Mûsâ Ash'arî ✽.

4. **Hâfiz Nûrud Dîn Haithamî mentions in *Majma'uz Zawâ'id*:** Hadrat Abû Hurairah ✽ narrates that Rasûlullâh ✽ said, 'When the night of the 15th of Sha'bân appears, Allâh ✽ forgives all His servants except for a *mushrik* and a person who harbours enmity'. He further mentions, Baz-zâr has also narrated this Hadîth. Hishâm ibn 'Abdur-Rahmân appears in the chain of narration. I am unaware of him. The rest of the chain is sound.

5. **Imâm Sûyûtî mentions in *Durre Manthûr*:** Baihaqî has narrated from Abû Tha'labah Khushanî ✽ that Nabî ✽ said, 'When the night of the 15th of Sha'bân appears, Allâh ✽ turns towards His creation and forgives the believers, gives respite to the non-believers and leaves

the people who harbour malice to their malice until they forgo it'.

   I *(Moulânâ Makkî)* say, Shaikh Gîmârî has also mentioned this Hadîth in *Husnûl Bayân* and said, Tabrânî and Baihaqî have also narrated this Hadîth. Baihaqî says, 'It (this Hadîth) is narrated by Makhûl and Abû Tha'labah and is, thus, completely *mursal*[4]'. End of quote.

6. **Shaikh Muhaddith Gimârî mentions in his booklet *Husnul Bayân*:** Baz-zâr and Baihaqî have narrated from Abû Bakr Siddîq ✽ that Nabî ✽ said, 'Allâh ✽ descends to the lowest heaven during the night of the 15th of Sha'bân and forgives the entire creation except for a *mushrik* and one who harbours enmity in his heart'.

   He *(Shaikh Gimârî)* says, 'There is no objection in the chain of narration, as mentioned by Hâfiz Mundhirî'. End of quote.

   I *(Moulânâ Makkî)* say, Hâfiz Haithamî has also narrated a similar Hadîth in *Majma'uz Zawâ-id* and commented in the following manner: Baz-zâr has also narrated it, however; in the chain of narration 'Abdul Malik ibn 'Abdul Malik appears. Ibn Abî Hâtim has mentioned him in *Jarh wa Ta'dîl*, but has *not* deemed him as weak. The rest of the chain is sound. End of quote.

7. **Hâfiz Haithamî mentions the following Hadîth in *Majma'uz Zawâ-id*:** 'Awf ibn Mâlik ✽ narrates that Rasûlullâh ✽ said, 'Allâh ✽ turns towards His creation during the 15th night of Sha'bân and forgives all of them except for a *mushrik* and one who harbours enmity'.

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[4] *Mursal* – a narration wherein a Tâbi'î narrates a statement or action of Rasûlullâh ✽ i.e. he does not mention from which Sahâbî he heard it from, thus, there exists a gap in the chain of narration – *Translator*.

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He (*Hâfiz Haithamî*) says, Baz-zâr has also narrated this Hadîth however, 'Abdur-Rahmân ibn Ziyâd ibn An'um appears in the chain of narration. Ahmed ibn Sâlih has deemed him as sound. The majority of the Imâms have considered him as a weak narrator. Ibn Lahî-ah is considered as *Layyinul-Hadîth* (flexible in his narration). The rest of the narrators are sound.

8. Baihaqî narrates in *Shu'abul Îmân (vol.3 pg.383)* with his chain of narration:
'Uthmân ibn Abul 'Âs ﷺ narrates that Rasûlullâh ﷺ said, 'When the 15th night of Sha'bân appears, a proclaimer proclaims, 'Is there anyone seeking forgiveness that I may forgive him? Is there anyone asking that I may grant him?' Whoever asks (on that night) is granted (his request) with the exception of an adulteress and a *mushrik*'.

I (*Moulânâ Makkî*) say, Hâfiz ibn Rajab has mentioned this Hadîth in *Latâ-if*, Gimârî has mentioned it in *Husnul Bayân* and Suyûtî has mentioned it in *Durre Manthûr*.

9. Imâm Suyûtî mentions in *Durrul Manthûr*:
Ibn Abî Shaibah, Tirmidhî, Ibn Mâjah and Baihaqî narrate from Hadrat "Âishah *radiyallâhu 'anhâ*, 'One night I did not find Rasûlullâh ﷺ. Thus, I emerged in search of him. I found Him in *Baqî*[5], raising his head towards the sky. He said, 'O! "Âishah, did you fear that Allâh ﷻ and His Rasûl ﷺ would deal with you unjustly?' I said, 'I did not have that apprehension, however, I thought You had gone to one of the other wives'. Thereafter, He said, 'Verily, during the night of the 15th of Sha'bân, Allâh ﷻ descends to the lowest heaven and forgives more (of His creation) than the hair found on the goats of the Kalb tribe'.

[5] Baqî' – cemetery of Madînah Munawwarah.

I (*Moulânâ Makkî*) say, Hâfiz ibn Rajab Hambalî has mentioned it in *Latâ-if* and added that Imâm Ahmed has also narrated it in his *Musnad*.

Hâfiz Mundhirî mentions the following in *Targîb wa Tarhîb*: Baihaqî narrates from the Hadîth of 'Âishah *radiyallâhu 'anhâ* that Rasûlullâh ﷺ said, 'Jibra'îl ﷺ came to me and said, 'This is the 15th night of Sha'bân. Allâh ﷻ emancipates people from the fire during this night equivalent to the hair of the goats of the Kalb tribe. Allâh ﷻ does not look (with mercy) at a *mushrik* during this night, neither to a person harbouring enmity, neither to a person who severs family ties, neither to a person who allows his garments to flow below his ankles, neither to a person who is disobedient to his parents and neither to an addicted alcoholic'. Thereafter, he goes on to quote the entire Hadîth. End of quote.

10. Hâfiz Baihaqî narrates in *Shuabul Îmân (vol.3 pg.379)*: Yahyâ Ibn Kathîr *rahmatullâhi 'alaih* says, 'One night, Rasûlullâh ﷺ emerged from his home. 'Âishah *radiyallâhu 'anhâ*, proceeded to *Baqî'* in search of him. She saw him raising his head towards the sky. He ﷺ said, 'Did you fear that Allâh ﷻ and His Rasûl ﷺ would deal with you unjustly?' I replied, 'O! Rasûlullâh ﷺ I thought that You had gone to one of the other wives'. He said, 'Verily, during the night of the 15th of Sha'bân, Allâh ﷻ forgives more of His creation than the hair on the goats of the tribe of Kalb'.

Baihaqî says, 'This Hadîth has been narrated by Hajjâj ibn Arta-ah from Yahyâ ibn Kathîr. Thus, this is a *Mursal Hadîth (see footnote 4)*. End of quote. Thereafter, he narrates the *Mursal Hadîth* with his chain of narration under no.10 and comments in the following manner: There are many Ahâdith, which substantiate this Hadîth such as the Hadîth of "Âishah *radiyallâhu 'anhâ*, Abû Bakr Siddîq ﷺ and Abû Mûsâ Ash-arî ﷺ. In some narrations, *mushrik* and *one who harbours enmity* have

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been excluded whilst in others the following additions are found: *mushrik, severer of family ties, one who disobeys his parents* and *one who harbours enmity*. End of quote.

11. Shaikh Mu<u>h</u>addith 'Abdullâh Gîmârî mentions in *<u>H</u>usnul Bayân*:
Baihaqî has narrated from Mak<u>h</u>ûl who narrates from Kathîr ibn Murrah who narrates from Rasûlullâh ﷺ, 'During the night of the 15th of Sha'bân, Allâh ﷻ forgives all the inhabitants of the earth with the exception of a *mushrik* and one who harbours enmity'.
Baihaqî says, 'This <u>H</u>adîth is completely *mursal*'. End of quote.

12. Imâm Suyûtî mentions in *Durre Manthûr*:
Khatîb narrates in *Ruwât Mâlik* from 'Âishah *ra<u>d</u>iyallâhu 'anhâ* that she heard Rasûlullâh ﷺ saying, 'Allâh ﷻ opens up all goodness during four nights, the night of ('Îdul) A<u>d</u>hâ and Fitr, the night of the 15th of Sha'bân (wherein the times of death, sustenance and the names of the Hâjîs are recorded) and during the night of Arafât until the *athân*'.

13. <u>H</u>âfiz Mundhirî mentions in *Targîb wat Tarhîb*:
"Âishah *ra<u>d</u>iyallâhu 'anhâ* says, 'Rasûlullâh ﷺ stood up during the night, performed <u>s</u>alât and prolonged the sajdah to such an extent that I thought He had passed away. I stood up and shook his large toe, which moved. Thus, I returned (to my bed). I heard him saying in his sajdah,

أَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ , وَ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ , وَ أَعُوْذُ بِكَ مِنْكَ إِلَيْكَ ,
لا أُحْصِيْ ثَنَاءً عَلَيْكَ , أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ

'I seek protection with Your forgiveness from Your punishment, I seek protection with Your pleasure from Your displeasure, I seek Your protection from You, I am unable to enumerate Your praises, You are as You have praised Yourself'.

When he raised his head from sajdah and completed his <u>s</u>alât, he said, 'O! Âishah or (He said) O! <u>H</u>umairâ, did you think that Nabî ﷺ has broken His promise with you?' I said, 'No, by the oath of Allâh, O! Rasûl of Allâh. However, as a result of Your lengthy sajdah, I thought that You had been taken away'. He replied, 'Do you know what night this is?' I replied, 'Allâh and His Rasûl know best. He said, 'This is the 15th night of Sha'bân. Verily, Allâh ﷻ turns (with mercy) towards His servants during the 15th night of Sha'ban, forgives all those who seek His pardon, has mercy upon those who request for mercy and delays the affair of those who harbour malice'.

He *(<u>H</u>âfiz Mundhirî)* says, Baihaqî has narrated this <u>H</u>adîth from the chain of 'Alâ from 'Âishah *ra<u>d</u>iyallâhu 'anhâ*. He further states: This <u>H</u>adîth is completely *Mursal* i.e. 'Alâ did not hear from 'Âishah *ra<u>d</u>iyallâhu 'anhâ*. Allâh ﷻ knows best. {End of quote}

Imâm Suyûtî mentions in *Durrul Manthûr*:
Baihaqî narrates, whilst regarding it as a weak narration, that 'Âishah *ra<u>d</u>iyallâhu 'anhâ* said, 'Rasûlullâh ﷺ entered upon me and removed His two garments. Thereafter, without any delay, he stood up and wore his clothing. Intense self-honour overtook me and I thought that He had gone to one of the other co-wives. I, thus, emerged and followed him. I found him in *Baqî'* seeking forgiveness on behalf of all the believers as well as the martyrs. I said, 'May my parents be sacrificed for You; You are occupied with your Rabb whilst, I am occupied with this world'. I, thus, turned away and entered my room panting for breath. Rasûlullâh ﷺ met me and enquired, 'What is this panting O! Âishah? I replied, 'May my parents be sacrificed for you. You came to me, removed your garments, thereafter, without any delay; you stood up and wore your clothing. A great deal of self-honour overtook me and I thought that you had gone to one of my other co-wives. Thereafter, I saw you in *Baqî'* engaged in what you were engaged.

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Rasûlullâh ﷺ replied, O! 'Âishah, did you fear that Allâh ﷻ and His Rasûl ﷺ would deal with you unjustly? Jibra'îl ؑ came to me and said, 'This is the night of the 15th of Sha'bân. Allâh ﷻ emancipates from the fire during this night a multitude of people equivalent to the hair on the goats of the *Kalb* tribe. Allâh ﷻ does not cast His gaze of mercy upon a *mushrik* (idolater), neither to a person who harbours enmity, neither to a person who severs family ties, neither to person who allows his garments to hang below his ankles, neither to a person who is disrespectful to his parents and neither to an addicted alcoholic'. She says, thereafter, He removed his garments and said, 'O! Âishah, do you permit me to stand up in salât this night? I replied, 'Yes, may my parents be sacrificed for you'. Rasûlullâh ﷺ stood up and remained engaged in sajdah for most part of the night. I feared that He had passed away. I stood up and searched for him[6]. I placed my hand upon the sole of His foot. It moved. I heard him saying in his sajdah:

أَعُوْذُ بِعَفْوِكَ مَنْ عُقُوْبَتِكَ , وَ أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ , وَ أَعُوْذُ بِكَ مِنْكَ , جَلَّ وَجْهُكَ , لا أُحْصِيْ ثَنَاءً عَلَيْكَ , أَنْتَ كَمَا أَثْنَيْتَ عَلى نَفْسِكَ

'I seek Your protection with Your forgiveness from Your punishment, I seek protection with Your pleasure from Your displeasure, I seek Your protection from Yourself, Your majesty is exalted, I am unable to enumerate Your praises, You are as You have praised Yourself'.

In the morning, I mentioned these praises to Him ﷺ. He enquired, 'O! Âishah, have you memorized them?' I replied, 'Yes'. He advised, 'Learn them and teach them. Verily, Jibra'îl ؑ taught them to me and commanded me to repeat them in sajdah'.

Imâm Suyûtî mentions in *Durrul Manthûr*:

Baihaqî narrates that 'Âishah *radiyallâhu 'anhâ* said, 'The 15th night of Sha'bân happened to be my turn and Rasûlullâh ﷺ was at my place. When the latter portion of the

[6] Perhaps there was no lamp in the room – *Translator.*

night approached, I did not find him (next to me). That sense of honour, which overtakes women, overtook me. I wrapped myself with my shawl and searched for him in the rooms of his wives. However, I was unable to find him. I returned to my room and, suddenly I found him in sajdah like a piece of cloth, which fell to the ground. He mentioned the following in his sajdah:

سَجَدَ لَكَ خَيَالِيْ وَ سَوَادِيْ , وَ آمَنَ بِكَ فُؤَادِيْ , فَهٰذِه يَدِيْ وَ مَا جَنَيْتُ بِهَا عَلى نَفْسِيْ , يَا عَظِيْمُ يُرْجَى لِكُلِّ عَظِيْمٍ يَا عَظِيْمُ اغْفِرِ الذَّنْبَ الْعَظِيْمَ , سَجَدَ وَجْهِيْ لِلَّذِيْ خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ

'My body as well as my inner self has made sajdah to You and my heart has brought Îmân upon Thee. I place in front of Thee my hand, which I used to transgress against my soul. O! The Exalted who is yearned for at the time of every enormous task. O! The Exalted forgive my major sins. My face has made sajdah to that Being who has created it and granted it the faculty of hearing and sight'.

Thereafter, he raised his head. After a while, he returned to sajdah and said,

أَعُوْذُ بِرِضَاكَ مِنْ سَخَطِكَ ,وَ أَعُوْذُ بِعَفْوِكَ مِنْ عِقَابِكَ , وَ أَعُوْذُ بِكَ مِنْكَ , أَنْتَ كَمَا أَثْنَيْتَ عَلى نَفْسِكَ , أَقُوْلُ كَمَا قَالَ أَخِيْ دَاوُدَ : أُعَفِّرُ وَجْهِيْ فِيْ التُّرَابِ لِسَيِّدِيْ , وَ حُقَّ لَهُ أَنْ يَسْجُدَ لَهُ

'I seek protection with Your pleasure from Your displeasure, I seek protection with Your forgiveness from Your punishment, I seek Your protection from Yourself. You are as You have praised Yourself. I implore as my brother Dâwûd ؑ implored - I place my face in the sand before My Master whose greatness demands that He be prostrated in front of'.

Thereafter, he raised his head from sajdah and said,

اَللّٰهُمَّ ارْزُقْنِيْ قَلْبًا تَقِيًّا مِنَ الشَّرِّ نَقِيًّا , لا جَافِيًا وَ لا شَقِيًّا

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'O! Allâh grant me a fearful heart that is untainted with evil, (that is) neither hard nor wretched'.

He terminated his salât and layed down next to me under my shawl whilst I was breathing heavily. He enquired, 'O! Humairâ what is the reason for this rapid breathing?' I informed him of what transpired. He began to pass his hand over my knees and said, 'Woe unto these knees. What have they not undergone this night. This is the night of the 15th of Sha'bân. During this night, Allâh ﷻ descends to the lowest heaven and forgives His servants with the exception of a *mushrik* and a person who harbours enmity'.

14. Imâm Suyûtî mentions in *Durrul Manthûr*:
Ibn Mâjah as well as Baihaqî, in *Shuabul Îmân*, narrate from 'Alî ؓ that Rasûlullâh ﷺ said, 'When the night of the 15th of Sha'bân appears, stand up (in worship) during the night and fast during the day. Verily, Allâh ﷻ descends after sunset to the lowest heaven and proclaims, 'Is there anyone seeking forgiveness that I may forgive him? Is there anyone seeking sustenance that I may grant him? Is there anyone afflicted with any problem that I may remove his difficulty? Is there anyone begging that I may grant him? Is there anyone asking anything that I may grant him? This (proclamation) continues until true dawn *(subh sâdiq)*'.

I *(Moulânâ Makkî)* say, Hâfiz Mundhirî has mentioned this Hadîth in *Targîb wa Tarhîb*. Similarly, Hâfiz Ibn Rajab Hambalî has mentioned it in *Latâiful-Ma'ârif*.

These are the *marfû'* [7] Ahâdith of Rasûlullâh ﷺ, which Allâh ﷻ has enabled me to compile.

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[7] Marfû' – a narration containing the speech of Rasûlullâh ﷺ. This term is used in contrast to *mawqûf* (saying of a Sahâbî ؓ), and in contrast to *maqtû'* (saying of a Tâbi'î) - *translator*

Shaikh Muhaddith Muhammad Nâsirud-Dîn Albânî mentions on vol. 3 pg. 135 of his book:
سلسلة الأحاديث الصحيحة وشيء من فقهها وفوائدها

Authentic Narrations regarding the 15th night of Sha'bân:

No. 1144- Allâh ﷻ turns towards His creation during the night of the 15th night of Sha'bân and forgives all of His creation with the exception of a mushrik or a person who harbours enmity.

This is a *Sahîh* (authentic) Hadîth. It has been narrated in different ways from a group of Sahâbah ؓ. They include: Mu'âz ibn Jabal, Abû Tha'labah Khushanî, 'Abdullâh ibn 'Amr, Abû Mûsâ Ash'arî, Abû Hurairah, Abû Bakr Siddîq, 'Awf ibn Mâlik and "Âishah ؓ. (Thereafter, he narrates the Ahâdith of these eight Sahâbah ؓ). He comments in the following manner:

In short, there can be no doubt regarding the authenticity of a Hadîth of this nature, which is narrated in so many ways. In fact, authenticity is established with a lesser number as long as the narration is safeguarded from excessive weakness such as is the case of the above Hadîth.

Shaikh Qâsmî *rahmatullâhi 'alaih* has quoted in *Islâhul-Masâjid (pg.107)* from the scholars of *Ta'dîl and Tajrîh* [8] that no authentic Hadîth exists regarding the 15th night of Sha'bân. This should neither be heeded nor accepted. This claim is a result of haste and not sufficiently exerting oneself in researching the different variations as was presented to you earlier – Allâh ﷻ alone grants ability. End of Shaikh Albânî's speech.

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[8] A science of Hadîth in which the narrators are scrutinized and classified according to their strength and weakness – *translator.*

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I *(Moulânâ Makkî)* say: Shaikh Albânî has based his argument upon the fact that certain Ahâdith are *hasan* whilst others are *weak* on their own. However, when they are viewed together, the subject matter of the combined Ahâdith becomes *Sahîh ligairihî*[9] based upon the guidelines of the Muhaddithîn. Therefore the text of this Hadîth will be classified as *Sahîh* – as mentioned by Shaikh Albânî.

According to this weak servant: This view is correct. (Especially after we have narrated from others as well, such as 'Uthmân ibn Abul 'Âs ﷺ, 'Alî ibn Abî Tâlib ﷺ, the *mursal* narration of Kathîr ibn Murrah from Nabî ﷺ and the *marfu'* narration of "Âishah *radiyallâhu 'anhâ* regarding the opening of all goodness during four nights) - These increase the strength of this viewpoint.

If we descend (and accept) the opinions of those who claim that *all* the Ahâdith pertaining to the 15th night of Sha'bân are *weak*[10] in their own right, then we would reply: The diverse ways in which the subject matter of this common Hadîth was narrated lends support to each other. Thus, this Hadîth, based upon the unanimous principles of the Respected Muhaddithîn, will be termed as *hasan ligairihî*[11] due to the diverse manners in which it was narrated.

Sayings of the Sahâbah ﷺ and opinions of the 'Ulamâ

There are certain sayings of the Sahâbah ﷺ as well as the actions of the *Salaf Sâlih* (pious predecessors) i.e. the Tâbi'în, the great *Mujtahidîn*, the 'Ulamâ of the Ummah up to this present day, which lends support and credence to the

[9] Authenticated by the support of others - *translator.*
[10] In spite of this being untrue. Some of the chains of the Ahâdith are considered as *hasan* on their own, as was previously mentioned. In fact, the Imâms of Hadîth such as Ibn Hibân etc verified some of them. Allâh ﷻ knows best.
[11] Authenticated by the support of other narrations – *translator.*

authenticity and veracity of this Hadîth and its subject matter (i.e. the virtues of the 15th night of Sha'bân and the importance of *'ibâdat, thikr, du'â, istighfâr* and other good deeds during this night).

Now, we would like to mention those sayings of the Sahâbah ﷺ as well as the views of the 'Ulamâ which we alluded to earlier. Allâh ﷻ grants all ability and only He guides to the correct path.

1. Hâfiz ibn Rajab Hambalî mentions in *Latâiful Ma'ârif* (pg.162):
On the authority of Nawf al-Bakâlî it is narrated that 'Alî ﷺ emerged during the 15th of Sha'bân. He remained outside for a long period of time staring at the sky. Thereafter, he said, 'Verily, Dâwûd ﷺ emerged one night during this very hour and casting a gaze to the sky, he said, 'This is such a moment that no one supplicates to Allâh ﷻ except that He accepts the supplication. No one seeks forgiveness from Him during this night except that He forgives him as long as he is not a collector of the *'ashâr*[12] or a sorcerer or a poet[13] or a fortuneteller or an unjust leader or a policeman[14] or a tax collector[15] or a person who beats drums (الكوبة) or a person who plays an instrument similar to a mandolin (العرطبة)'. *(Nawf says,* الكوبة *means a drum and* العرطبة *means an instrument similar to mandolin.)* O! Rabb of Dâwûd, forgive all those who supplicate to You during this night as well as those who seek forgiveness from You'.
I *(Moulânâ Makkî)* say, Gimârî has also mentioned this Hadîth in *Husnul Bayân*.

[12] *'Ashâr* – an oppressive land tax which used to be collected during the pre-Islâmic era. Not to be confused with *'ushr* –a legitimate land 'tax' – *translator.*
[13] Poet – a person who recites poetry contrary to the Qur'ân and Sunnah – *translator.*
[14] Policeman – refers to an oppressive policeman – *translator.*
[15] Tax collector – a person who collects taxes from the people unjustly – *translator.*

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2. Imâm Baihaqî narrates, with his chain of narration, in *Shuabul Îmân* *(vol.3 pg.381)* from Hasn ibn Hur, who says that Makhûl related the following Hadîth to me: 'Verily, Allâh ﷻ turns towards the inhabitants of this earth during the night of the 15th of Sha'bân and forgives all of them with the exception of two people, a *kâfir* (disbeliever) and a person who harbours enmity'.

3. Hâfiz ibn Rajab Hambalî mentions in *Latâ-iful Ma'ârif*:
It has been narrated that 'Umar ibn 'Abdul 'Azîz *rahmatullâhi 'alaih* wrote to his governor in Basra: 'Hold on firm to four nights of the year as Allâh ﷻ pours out His mercy during those nights: the first night of Rajab, the 15th night of Sha'bân, the night of 'Îdul-Fitr and the night of 'Îdul-Adhâ'. Ibn Rajab says, there *is* a doubt regarding the attribution of this narration to him *('Umar ibn 'Abdul 'Azîz rahmatullâhi 'alaih)*.

4. I *(Moulânâ Makkî)* say:
This narration is strengthened by the clear narration of *Kitâbul Um* of Imâm Shâfi'î *rahmatullâhi 'alaih* under the discussion of the *'ibâdat* of the two nights of *'Îd (vol.1 pg.231)*:
It has reached us that it used to be said, 'Verily, *du'â* is accepted during five nights: during the night of Jumu'ah, the night of 'Îdul-Fitr, the night of 'Îdul-Adhâ, the first night of Rajab and the night of the 15th of Sha'bân'.
He *(Imâm Shâfi'î)* says, 'I consider the worship of these nights, without any compulsion, as *mustahab*. End of quote.

After quoting the above narration of Imâm Shâfi'î *rahmatullâhi 'alaih*, Sheikh Dilâwar Kamlâ-î has mentioned in his booklet pertaining to the 15th night of Sha'bân, 'This is how it has been narrated in *Kitâbul-Um*. Baihaqî has also narrated it in *Sunan al-Kubrâ* in the section of 'the *'ibâdat* of the nights of 'Îd' under the 'chapter of salât' as well as in *Ma'rifatus Sunan wal Âthâr*. Manâwî has also narrated it in *Faidul Qadîr* (commentary on *Jâmi'us Sagîr*) as well as

Zubaidî in *Ithâfus Sâdatil Muttaqîn* under the *masâ'il of 'Îdain*. Thereafter, he says, 'The narrations which were conveyed to Imâm Shâfi'î *rahmatullâhi 'alaih* are acceptable and valid, just as the narrations conveyed to Imâm Muhammad *rahmatullâhi 'alaih*, Imâm Mâlik *rahmatullâhi 'alaih* and the *ta'lîqât*[16] of Imâm Bukhârî *rahmatullâhi 'alaih*. End of quote.

5. Imâm ibn Rajab Hambalî mentions the following in *Latâ-iful Ma'ârif* *(pg.260)* after a wonderful discussion pertaining to the prohibition of fasting after the 15th of Sha'bân:
All the above related to fasting after the 15th of Sha'bân. The fast of the 15th of Sha'bân, itself, has not been prohibited. This is because it forms part of the *Ayâmul - Bîd*[17], in which it is *mustahab* to fast during every month. A specific command has also been narrated regarding its fast. *(Thereafter, he narrates the narration of 'Ali ﷺ, which was previously mentioned in no.14 of the marfû' narrations.)*. He further states, 'there are many other Ahâdith with regard to the night of the 15th of Sha'bân. However, there is a difference of opinion regarding their authenticity. Most Muhaddithîn have ruled that the narrations are *weak*[18]. Ibn Hibbân has authenticated some of them and has narrated them in his *Sahîh*. *(Thereafter, he mentions a few Marfu' Ahâdith as well as the saying of 'Alî ﷺ as narrated by Nawfil Bakâlî.)* He further, states, The Tâbi'în from Shâm, such as Khâlid ibn Ma'dân, Makhûl, Luqmân ibn 'Âmir etc. held this night in great honour and exerted themselves in the *'ibâdat*

[16] *Ta'lîqât* – where one or two narrators have been omitted from the beginning of the chain – *translator*.
[17] *Ayâmul bid* – refers to the 13th, 14th and 15th of every Islâmic month – *translator*.
[18] Weak – we have previously discussed this issue that, in spite of each narration being weak in its own right, which we acknowledge, however, the presence of a variety of narrations lends support to each other and converts each narration to *Hasan li-gairihî*, based upon the principle layed down by the Muhaddithîn. And Allâh ﷻ knows best.

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of Allâh ﷻ therein. It is from these people that others understood its virtues and esteem. It is claimed that they honoured the night of the 15th of Sha'bân based upon an *Isrâ-îlî*[19] narration[20], which was conveyed to them.

When this practice gained popularity in the various cities, people began to dispute its authenticity. Some of them accepted it and honoured this night such as a group of pious worshippers from Basra. The majority of the 'Ulamâ from Hijâz such as 'Atâ and Ibn Abî Mulaikah rejected it. 'Abdur-Rahmân ibn Zaid ibn Aslam narrates from the *Fuqahâ* of Madînah, which is also the verdict of the Mâlikî scholars; 'All these practices are innovations *(bid'ah)*'[21].

[19] Isrâ-îlî – a historical narration heard from the Jews and Christians – *translator*.

[20] This claim of Hâfiz ibn Rajab *rahmatullâhi 'alaih* is not valid, especially as he has not mentioned the proponent of this speech neither their proof. Ponder! His words 'it has been said' clearly indicate towards a weakness of this claim. On the other hand, we find Makhûl Shâmî, a jurist of Shâm and an outstanding Hâfiz of Hadîth, narrating the Hadîth pertaining to the night of the 15th of Sha'bân sometimes *mauqûf* upon himself, sometimes from Kathîr ibn Murrah as a *mursal* narration, sometimes as a *marfu'* narration from Abû Tha'labah Khushanî ؓ who narrates from Rasûlullâh ﷺ and sometimes from Mâlik ibn Yakhâmir who narrates from Mu'âz ibn Jabal ؓ from Rasûlullâh ﷺ. All these narrations have been recorded by Baihaqî in *Shuabul Îmân (vol.3 pg.381)*. How is it possible then, to claim that all these narrations of Rasûlullâh ﷺ were discarded and these Tâbi'în based their actions upon some Isrâ-îlî narration? Yes, it is possible that an Isrâ-îlî narration coincided with these established narrations and was thus narrated to the people. There is absolutely no objection in narrating in this manner.

[21] I *(Moulânâ Makkî)* say: According to the 'Ulamâ of Hijâz as well as the Mâlikî scholars *'bid'ah'* would not refer to the adherence of acts of *'ibâdat* during the night of the 15th of Sha'bân per say. *'Bid'ah'* would refer to gathering in the Masâjid during this night and carrying out acts of *'ibâdat*, collectively. Similarly, it would refer to wearing beautiful clothing, fumigating the Masâjid, applying *'surma'*, etc. These 'Ulamâ felt that such acts were not adhered to by the Sahâbah ؓ neither by the Great Tabi'în. We

Concerning the manner of *'ibâdat* (worship) during this night, there are two views from the 'Ulamâ of Shâm:

1. It is *mustahab* to engage in collective *'ibâdat* in the Masâjid. It was the practice of Khâlid ibn Ma'dân, Luqmân ibn 'Âmir etc. to adorn themselves with beautiful clothing, fumigate their surroundings, apply antimony *(surma)* and remain engaged in salât throughout the night. Ishâq ibn Râhwai acknowledged and condoned their actions. He says regarding the collective *'ibâdat* during this night, 'This is not a *bid'ah* (innovation)'. Harb Kirmânî has mentioned this quotation in his *masâ'il*.

should understand that this difference of opinion is based upon individual judgements *(Ijtihâdî)*. We are not at liberty to reproach anyone as we have Great 'Ulamâ, Huffâz as well as other dynamic, upright scholars of Dîn on both sides. As you will read ahead, Hâfiz ibn Rajab mentions that Hâfiz Ishâq ibn Râhwai was inclined to the opinions of the 'Ulamâ of Shâm such as Khâlid ibn Ma'dân, Makhûl, Luqmân ibn 'Âmir etc.
Thereafter, if we do concede and assume that these 'Ulamâ clearly meant that the *'ibâdat* of the 15th night of Sha'bân, even individually is an innovation and *bid'ah* then too, it will *not* be acceptable nor valid, irrespective of who its proponents may be. We accept and practice upon only that which has been established from our Master, Imâm, Nabî, Beloved of Allâh ﷻ and Leader of all the Ambiyâ ؑ Muhammed ibn 'Abdullâh ﷺ. With the exception of Rasûlullâh ﷺ, every other person will be questioned regarding his speech. We have mentioned certain Ahâdith in the beginning, which forms the basis of our argument. Thus, if a difference of opinion does occur amongst the 'Ulamâ, we will accept those views which are closer and in agreement to these Ahâdith as we have been commanded and instructed to follow Rasûlullâh ﷺ as well as His directives. Shortly, the views of Imâm Ibn Hâjj Mâlikî from his book *'Mudkhal'* will be presented. He mentions that the *'Salaf'* (pious predecessors) generally honoured this night and prepared for it before it dawned upon them. The Mâlikî scholars did not raise any objections against this practice. Thus, it is clear, as we have previously mentioned that they objected to the collective *'ibâdat* held in the Masâjid and **not** *'ibâdat* per say.

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2. It is *makrûh* to gather in the Masâjid and engage in collective salât, *du'â* and narrating of anecdotes. It will not be *makrûh* for a person to engage in individual salât in the Masâjid. This is the view of Imâm Awzâ'î – the Imâm and Jurist of Shâm. This seems to be the most appropriate view, Inshâ-Allâh.

It has been reported that Hadrat 'Umar ibn 'Abdul 'Azîz *rahmatullâhi 'alaih* wrote the following letter to his governor in Basra: Hold on firm to four nights during the year as Allâh ﷻ pours His mercy in abundance during these nights. The first night of Rajab, the 15th night of Sha'ban, the night of 'Îdul Fitr and the night of 'Îdul Adhâ'. However, the authenticity of this narration is doubtful.

Imâm Shâfi'î *rahmatullâhi 'alaih* says, 'It has been mentioned to us that *du'âs* are accepted during five nights; the night of Jummu'ah, the nights of the two 'Îds', the first night of Rajab and the 15th night of Sha'bân'. He further mentions, 'I consider the *'ibâdat* of these nights to be *mustahab*'.

We are not aware of any views expressed by Imâm Ahmed *rahmatullâhi 'alaih* pertaining to the 15th night of Sha'bân. However, two opposing views could be inferred from him. This is as a result of two opposing views attributed to him regarding the *'ibâdat* of the night's preceeding the two 'Îds. In one narration, he has *not* considered the *'ibâdat* of the nights of the two 'Îds in congregational form as *mustahab*, as this practice has not been narrated from Rasûlullâh ﷺ, neither from the Sahâbah ؓ. However, in another narration, he has considered it as *mustahab* based upon the practice of 'Abdur-Rahmân ibn Yazîd ibn Aswad, a Tabi'î. Similarly, the *ibâdat* of the 15th night of Sha'bân has not been established from Rasûlullâh ﷺ, neither from His Sahâbah ؓ[22]. In fact it

[22] The congregational *'ibâdat* of this night in the Masâjid is referred to here, and not *'ibadat* per say. The importance of adhering to *'ibâdat* during this particular night such as, salât, *thikr*, *du'â*

has been established from a group of Tabi'în i.e. from the outstanding *Fuqahâ* of Shâm.

It has been narrated that Ka'b *rahmatullâhi 'alaih* said, 'Allâh ﷻ dispatches Jibra'îl ؑ during the night of the 15th of Sha'bân towards Jannat. He commands Jannat to adorn itself and addresses it in the following manner: During this night, Allâh ﷻ has emancipated (from the fire), the equivalent of the number of stars present in the sky, the equivalent of the number of days and nights of this world, the equivalent of the number of leaves upon the trees, the equivalent of the weight of the mountains and the equivalent of the weight of the sand particles.

Sa'îd ibn Mansûr narrates: Abû Ma'shar reported to us from Abû Hâzim and Muhammad ibn Qais from 'Atâ ibn Yasâr ؓ, who says, 'There is no night more virtuous after *Laylatul Qadr* than the night of the 15th of Sha'bân. Allâh ﷻ descends to the lowest sky and forgives all His bondsmen with the exception of a *mushrik*, a person harbouring enmity and person who severs ties of kinship'.

O! The One, granted salvation during this night from the fire – glad tidings for you on the achievement of this wonderful privilege. And, O! Rejected one, May Allâh remove your calamity, for, indeed it is a great calamity.

I cried upon my soul and rightful it is that I cry,
Doubt I not regarding the wastage of my life.
If I say, I am a well-wisher in my deed,
Verily, in speech am I untrue.
My nights of Sha'bân and the night of the 15th,
In any case, my record of deeds has descended.
Rightful it is that I pursue with my imploring,

'umrah, tawâf, durûd sharîf, istighfâr, tilâwat of the Qur'ân Sharîf etc. has been established from the *marfu'* narrations as well as from the *âthâr* (sayings of the Sahâbah ؓ) as was previously mentioned. This is also the view of the majority of the 'Ulamâ, both past and present.

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Perhaps the Deity of the creation will overlook (my deficiencies) with emancipation.

It is thus, only appropriate that a *mu'min* frees himself during this night for the *thikr* of Allâh ﷻ, as well as imploring Him to forgive all sins, to cover all blemishes and to remove all calamities. Allâh ﷻ forgives all those who turn to Him during this night.

So, stand up in salât during the blessed night of the 15th of Sha'bân,
As the most blessed time of this month is the night of the 15th.
How many a young person spends the night of the 15th in negligence,
Whereas his death has already been recorded.
Hasten with good deeds before it terminates,
Protect yourself from the sudden attack of death.
Fast during its day for the sake of Allâh and hope for His mercy,
That, through His grace you will be saved from all calamities.

It is imperative for a *mu'min* to abstain from all sins during this night[23]. These sins act as a barrier from the attainment of forgiveness and from *du'âs* to be accepted. *Thereafter he goes on to mention all those sins, which are obstructive in nature and those a'mâl, which should be adopted, especially during this night.*

6. Imâm Abû 'Abdullâh, Muhammad ibn Muhammad 'Abdarî, commonly known as Ibnul Hâj Mâlikî Fâsî

[23] It is, indeed surprising to note that certain people, who are attributed to *'ilm* and *dîn*, in spite of the poetic encouragement of Imâm ibn Rajab Hambalî as well as him mentioning many *marfu'* narrations regarding the importance of the night of the 15th of Sha'bân and the fast of the day in his book *Latâ-iful Ma'ârif*, categorise him amongst those who refute the importance of this blessed night.

***rahmatullâhi 'alaih* mentions the following in his book *Mudkhal* (*vol. 1 pg. 214*) under the discussion of 'The 15th night of Sha'bân':**

There is no doubt that this is a blessed night, held in high esteem by Allâh ﷻ. Allâh ﷻ says, *'During it (this night) the decision of every matter of wisdom is passed and established'*[24]. The 'Ulamâ have differed as to whether this âyah refers to the night of the 15th of Sha'bân or to *Laylatul Qadr*. The more common view is that it refers to *Laylatul Qadr*.

Nevertheless, even though this night may not be similar to *Laylatul Qadr*, yet it holds great virtue and immense goodness. It was the habit of the *Salaf*[25] ؓ to honour this night and prepare for it before its' arrival. This night never dawned upon them except whilst they were eager to fulfill its honour. We have previously learnt the extent of their reverence, which they displayed regarding the symbols (*shi'âr*) of dîn.

7. Mullâ 'Alî Qârî *rahmatullâhi 'alaih* has mentioned in his commentary of *Mishkât al-Masâbîh*, *Mirqâtul Mafâtîh* under his commentary of the Hadîth of 'Aisha *radiyallâhu 'anhâ* where she discusses the incident of *Baqî'*: 'The virtue of the night of the 15th of Sha'bân has been mentioned in this Hadîth. Tirmidhî and Ibn Mâjah have also narrated this Hadîth. Similarly, the author of *Mishkât al-Masâbîh* has also mentioned this Hadîth in section two of the chapter on standing up for salât during the month of Ramadân.

Imâm Tirmidhî mentions, 'I heard Muhammad i.e. (Imâm) Bukhârî considering this Hadîth as weak'. Mullâ 'Alî Qârî says, 'Based upon the consensus of the 'Ulamâ, a weak Hadîth may be practiced upon if it relates to the virtues of actions'.

[24] Sûrah Dukhân, Âyah 4.
[25] *Salaf* - Pious predecessors - *Translator.*

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It has been mentioned that the link between this Hadîth and the chapter under discussion[26] is as follows: The night of the 15th of Sha'bân holds unlimited rewards. This serves as an introduction to the *'ibâdat* of the month of Ramadân. Thus, the encouragement to carry out *'ibâdat* during the nights of Ramadân is in actual fact alluded to in this Hadîth.

Mullâ 'Alî Qârî *rahmatullâhi 'alaih* also comments upon the following Hadîth[27]: "Âishah *radiyallâhu 'anhâ* narrates that Rasûlullâh ﷺ said, 'Do you know what transpires during this night i.e. the night of the 15th of Sha'bân?' She enquired, 'What transpires during this night O! Rasûl of Allâh?' He replied, 'During this night, the names of all children to be born are recorded. The name of every person who will die during this year is also recorded. During this night, your actions are raised up. During this night, sustenance descends... *(till the end)*.

Mullâ 'Alî Qârî says: *"Do you know what transpires during this night?"* i.e. What greatness, power and decrees of Allâh ﷻ are displayed during this night? Ibn Hajr says, 'By posing this question, Nabî ﷺ is actually drawing our attention to the gravity of this night and what transpires therein, in order to encourage the *Ummah*, in the best possible manner, to carry out acts of devotion during this night such as *du'â*, *thikr*, contemplation etc.

8. Imâm 'Abdul Hayy Lucknowî *rahmatullâhi 'alaih* mentions the following in *Âthâr Marfû'ah*:
There is no dispute regarding the merits of carrying out all types of *'ibâdat* (worship) during the night of *Barâ'at*[28] based upon the *marfû' Hadîth* of Ibn Mâjah and Baihaqî in *Shu'abul Îmân* narrated from 'Alî ﷺ.

[26] Chapter on the virtues of performing salât during the nights of Ramadân – *translator.*
[27] This Hadîth appears in the third section of the same chapter.
[28] The 15th night of Sha'bân is commonly known as the night of *Barâ'at – translator.*

There *are* other Ahâdith pertaining to the same discussion, which Baihaqî etc. have narrated, as mentioned by Ibn Hajr Makkî in *Îdâh wal Bayân*. These Ahâdith indicate that Rasûlullâh ﷺ increased His *'ibâdat* and *du'â* during this night. Similarly, He visited the cemetery and made *du'â* for the deceased.

From the verbal as well as the practical actions of Rasûlullâh ﷺ, it is understood that it is an act of great merit to increase the *'ibâdat* of this night. One has the choice of either performing salât or carrying out other acts of devotion during this night. Similarly, one is at liberty to perform how many rak'âts he desires as long as the clear or implied restrictions of the *sharî'ah* are not transgressed.

9. 'Allâmah Muhammad 'Abdur-Rahmân Mubârakpûrî *rahmatullâhi 'alaih* mentions in *Tuhfatul Ahwadhî* under the chapter of 'What has been narrated regarding the 15th night of Sha'bân': This is the 15th night of Sha'bân. It is also called the night of *Barâ'at*. This chapter[29] has appeared at this juncture as the discussion has digressed to Sha'bân. Otherwise, the focal discussion here centers on fasting. Abu Tîb Madînî has made this observation. End of quote.

After discussing the Hadîth of "Âishah *radiyallâhu 'anhâ*, which appears in Tirmidhî, he says: It should be clear to you that many Ahâdith have been narrated regarding the night of the 15th of Sha'bân. Collectively, they indicate that this night does have an origin and basis. One of these Ahâdîth, is the Hadîth presently under discussion. Thereafter, he goes on to narrate the Ahâdith of the following Sahâbah ﷺ together with their abbreviated chain of narration; "Âishah *radiyallâhu 'anhâ*, Mu'âz ibn Jabal ﷺ, Abu Mûsâ As'arî ﷺ, 'Abdullâh ibn 'Amr ﷺ, Makhûl, who narrates from Kathîr ibn Murrah ﷺ, Abû Tha'labah ﷺ and 'Alî ﷺ.

[29] Imâm Tirmidhî has mentioned this chapter under the chapters pertaining to the fasts of Rasûlullâh ﷺ. Therefore, Shaikh Mubârakpûrî mentions its appropriateness here.

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These A<u>h</u>âdith, collectively, form a proof against those people, who claim that there is no authenticity to the night of the 15th of Sha'bân. And Allâh ﷻ knows best. End of quote.

10. Mu<u>h</u>addith 'Abdullâh ibn Muhammad Gimârî makes the following observations in *<u>H</u>usnul Bayân*, after mentioning the A<u>h</u>âdith and sayings regarding the night of the 15th of Sha'bân:
From the above A<u>h</u>âdith and sayings, it may be deduced that it is *musta<u>h</u>ab* to stand up in <u>s</u>alât and exert oneself in other forms of *'ibâdat* such as, *tilâwat* of the Qur'ân Sharîf, *thikr* and *du'â* during this night. In doing so, one becomes exposed to the *breezes* of the mercies of Allâh ﷻ. This is borne out by the following *marfû' <u>H</u>adîth* of <u>T</u>abrânî etc. narrated from Muhammad ibn Muslimah: 'Verily, Allâh ﷻ has certain *'breezes'* (of mercy) during the year, thus, expose yourselves to it. Perhaps one of these *breezes* blows upon you and you will never become unfortunate'.

A learned person has expressed it beautifully:
So, stand up in <u>s</u>alât during the blessed night of the 15th,
The most honourable time of this month is the night of the 15th.
How many a young person there is, who passes the night of the 15th peacefully,
Whereas his name has been recorded in the book of death.

Quotations from the Books of *Fiqh* (*Jurisprudence*)

The books of *Fiqh* based upon the four *mathâhib* are laden with discussions on the merits of the *'ibâdat* of the 15th night of Sha'bân. We will only mention a few opinions of the Respected <u>H</u>anafî scholars *ra<u>h</u>matullâhi 'alaihim.*

In *Durre Mukhtâr*, the author 'Allâmah <u>H</u>askafî mentions the following: 'The following are included amongst the *musta<u>h</u>ab* acts: Carrying out *'ibâdat* during the nights of the two 'Îds as well as the night of the 15th of Sha'bân'.

In *Ba<u>h</u>rur Râ'iq* the following appears: 'The following are included amongst the *musta<u>h</u>ab* acts: To carry out *'ibâdat* during the last ten nights of Rama<u>d</u>ân and the nights of the two 'Îds. Similarly, during the nights of the first ten days of Dhul Hijjah and during the night of the 15th of Sha'bân as has been narrated in the A<u>h</u>âdîth, which are discussed in detail in *Targîb wa Tarhîb*'.

A similar view has been mentioned in *Fat<u>h</u>ul Mu'în*, commentary of *Kanz* (author - Shaikh Abû Sa'ûd) by Mullâ Miskîn. In *Marâqiyul Falâ<u>h</u>*, commentary of *Nurul Îdâ<u>h</u>*, Shaikh Shurumbulâlî mentions, 'It is *musta<u>h</u>ab* to carry out *'ibâdat* during the night of the 15th of Sha'bân'.

Our *Mashâikh*, who were Imâms of <u>H</u>adîth and *Fiqh* from Moulânâ Rashîd A<u>h</u>med Gangôhî, Moulânâ Qâsim Nânôtwî, Moulânâ Ashraf 'Alî Thânwî, Moulânâ Sayyid <u>H</u>usain A<u>h</u>med Madanî up to Our Shaikh, Shaikhul <u>H</u>adîth Moulânâ Muhammad Zakariyyâ Kândehlawî *ra<u>h</u>matullâhi alaihim* together with their students were unanimous on the importance of adhering to the *'ibâdat* of the 15th night of Sha'bân. It was their habit to carry out different types of *'ibâdat* during this blessed night. Similarly, they fasted during the day of the 15th. It is, however, more virtuous to fast during the three days of *Ayyâmul Bîd*.
We have seen our Shaikh strictly adhering to the above practice. Similarly, he encouraged us as well to practice upon the same.

This is what Allâh ﷻ has inspired this dependent servant to pen down, regarding the virtues of the night of the 15th of Sha'bân. I have hope in Allâh ﷻ that he will accept it from me and grant sincerity in all my verbal and physical deeds. Similarly, I hope from my respected readers that they will alert me to any errors or mistakes, which I may rectify in subsequent impressions, Allâh willing. In deed, I will be

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extremely grateful to them. May Allâh ﷻ reward them with the best of rewards.

May Allâh ﷻ descend His mercies, abundant peace and blessings upon the best of His creation, the leader of all the Ambiyâ عليهم السلام and Messengers, the seal of the Ambiyâ عليهم السلام, our Master and Leader, Muhammad ﷺ and upon his family, his Sahâbah رضي الله عنهم and upon all his followers. And all praises are exclusive to Allâh ﷻ, the Rabb of all the worlds.

Written by this dependent, one upon the mercy of his Magnificent Rabb,
'Abdul Hafîz Malik 'Abdul Haqq Makki
05/08/1420

